

the NATIVE VOICE

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PRICE 10 CENTS

Kitwangas Demand Road Compensation



A PROMINENT VANCOUVER ARTIST, Mildred Valley Thornton, enjoys a party with Canadian Native crew members of H.M.S. Excellent following presentation of a totem carved by British Columbia's premier Native carver, Mungo Martin. Mr. Bernard Stanbury, who gave the party, is pictured above with the Native crew members (Iroquois with their heads shaved in the traditional manner for the occasion) and Mrs. Thornton. Mr. Stanbury is building a beautiful restaurant planned around the authentic Indian motif. Mrs. Thornton, on a visit to England, said she enjoyed herself thoroughly.—(Full story page 5.)

Big White Owl on Warpath

Johnson Memorial Stamp Vital, Actual Birth Date Incidental

Eastern associate editor of The Native Voice, Big White Owl, has described a controversy over the exact birth date of Pauline Johnson as "incidental" to the campaign he and other members of the Toronto Indian Club are carrying on for a centennial postage stamp in her honor.

The Brantford Indian office in a letter has claimed March 10, 1861 as the famous Indian poetess' birth date, although other records indicate some doubt that this is correct.

"The main and most important point: 'Big White Owl' told The Native Voice, 'is to have issued a centennial postage stamp in her honor.'

"Whether it be in 1861 or 1862, it really makes little difference," Big White Owl declared.

Following is the letter which claims records show Pauline Johnson was born March 10, 1861:

TO WHOM IT MAY CONCERN:

This is to certify that the late Emily Pauline Johnson, daughter of the late G. H. M. Johnson, Chief of the Mohawks, of the Six Nations Indians, and Emily S. Johnson, nee Howell, of Bristol, Eng-

land, was born March 10, 1861, at Chiefswood, in the Township of Onandaga, County of Brant, on the Six Nations Reserve in the Province of Ontario.

The late Emily Pauline Johnson was a member of the Lower Mohawk Indian Tribe No. 100 of the Six Nations Indians in Canada.

The above information is taken from the membership records in this office and the name of Emily Pauline Johnson first appears in the membership book of 1878 and shows her as being 30 years of age in the year 1891.

Signed: R. J. Stallwood,
Indian Superintendent,
Six Nations Agency.

Efforts Futile To Obtain Redress

A report in the Vancouver Province of August 30, 1906 states: "Chief Joe Capilano has arrived home after an interview with King Edward VII, and told his followers of the futility of his efforts to seek redress in Indian problems."

Reserve Land Taken by B.C. Government

The council of Skeena River Indian villages is going to become its own Toll Authority unless the Provincial Government in general and Highways Minister A. P. Gaglardi in particular act quickly to provide compensation for a four mile stretch of road 200 feet wide cut through the Kitwanga Reserve without Native approval.

A letter to Premier W. A. C. Bennett has asked that Gaglardi meet the Tribal representatives in person early in October to discuss a settlement.

Chiefs and councillors of Kitwanga early in September issued a statement declaring that Highways Minister Gaglardi's crews had trespassed on Kitwanga land to construct a road from the northern trans-provincial Highway 16 to the ferry landing on the Skeena opposite Kitwanga.

The statement said the work had covered four miles of Indian reserve land on the Highway 16 side of the river, resulting "in complete destruction of valuable soil and timber."

"We demand payment for the full value of the destroyed property," the statement declared, adding that "if there is no payment the chiefs and councillors will in-

(Continued on Page 4)

Prince Rupert Mayor Seeks Equal Native Liquor Rights

Prince Rupert Mayor P. J. Lester has written The Native Voice enclosing a letter sent to British Columbia Attorney-General Robert Bonner requesting equal liquor rights be granted to the Province's Indian population.

The original letter was sent June 17 but Mayor Lester wrote Sept. 17: "To date I have received no reply."

Mayor P. J. Lester wrote Mr. Bonner as follows:

"In a letter to Mr. R. M. Long, city administrator, Prince Rupert dated May 2nd the acting secretary wrote as follows: 'Mr. Bonner advises that no specific announcement of policy is available at this time.'

"I was requested by the Council to advise you of their opinions in this matter. We feel the law as it presently stands, is not only unjust but unenforceable. We think that a law, such as this, which denies social equality to any group is a

form of "Apartheid" that has no place in Canada.

"The Council's select committee, of which Mr. W. H. Murray, M.L.A., was a member, that was appointed to investigate and report on the riots of August, 1958, recommended strongly that the Natives be given equal liquor rights.

"Church groups, labor unions, political parties, independent groups and lately even judges, have announced publicly that they think it is time for the Provincial government to exercise its powers and to take the necessary action which would be a step toward the integration of the Indian population."

ON EASTERN CANADIAN RESERVE

Woman Chief Tackles Job Problems

By MAY BRAY
Toronto Globe and Mail

Last spring, when Florence Tabobondung became chief of the Parry Island Indian Reserve, she was the first woman to hold that office in the reserve's history.

At the feast held after her election, one of the main dishes on the menu was hominy, made from Indian corn, for which she has a special recipe.

Tall and slim, with the high cheek bones, dark eyes and dark

hair characteristic of her race, she was born on the reserve 39 years ago, and attended the Indian school as far as grade eight, the last grade taught there at that time. Now a widow with four children, she is keenly aware of

the problems and difficulties confronting reserve residents, particularly the men.

For the past five years, wood cutting operations have been carried on nearby, but as they are now completed, it is necessary for the men to find work away from the island. Some act as guides during the fishing and hunting seasons, others drive power boats for the marine companies and still others find their way to the cities. Meanwhile many of their wives do day work in nearby communities.

"If our men could get work on the reserve," Mrs. Tabobondung says, "we all would have money to spend and we would have better community living. Also, many of our young couples are living with in-laws and they would be much happier on their own."

The Government will supply the materials for new houses but the labor must be taken care of from the band fund. This fund is money held in trust for them by the Federal Government and represents the proceeds from timber sold off the reserve. The interest on this amount is administered by the Indians' council and allotted for various purposes such as road repairs to houses and welfare.

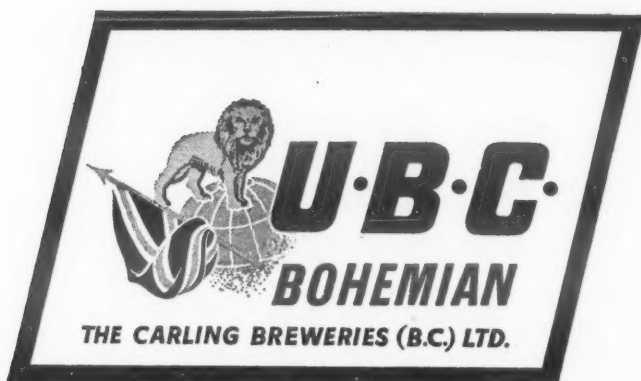
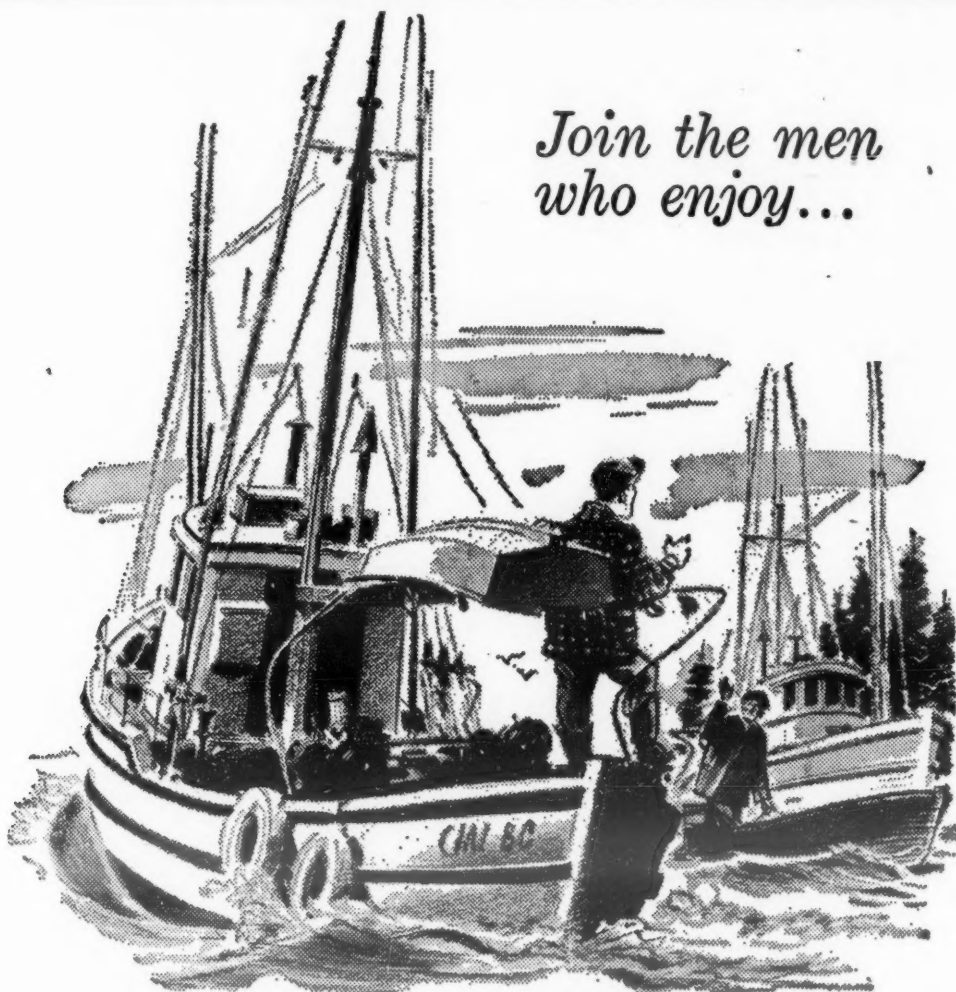
Associated with Mrs. Tabobondung are two councillors and a secretary. If only the four officers attend the council, the language is English, but if some of the other residents are on hand, the meeting is conducted in their native tongue.

As head of the welfare committee, the chief does just what the name implies, looks after the welfare of her people. In case of trouble, domestic or otherwise, or neglected children, she gets in touch with the police or the Children's Aid Society. It is also her duty to be present when the Indian agent makes the annual disbursement from the government of \$4 to each Indian on the reserve. For her various duties as chief she receives a salary of \$24 every three months.

Aside from her official office Mrs. Tabobondung is vitally interested in the Homemakers' Club patterned after the Women's Institute. The club has 19 members. Meetings are held in members' houses or in the community hall and once a year as many members as possible attend conventions of the various reserves throughout Ontario, when ideas are exchanged on basket-making, quill work and home baking.

On the Parry Island reserve, the club displays its work annually at the Indian fair and proceeds of sales are turned over to the welfare committee. The chief would like the women to learn new crafts

(Continued on Page 8)



ON LAND AND SEA
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Elected in Atlin



FRANK CALDER

Canada's first Native Indian to be elected to political office has regained his seat in the British Columbia Legislature following the September 12 provincial election. Frank Calder, who lost the Atlin seat in 1956 after holding it from 1949, won a strong victory over William Asseltine, Social Credit, and Charles Brown, Progressive Conservative. Mr. Calder, 45, was not officially elected until several days after the election had been completed because of the time required to collate and count the ballots from the lightly settled area of 10,000 square miles. The MLA who works as a cannery bookkeeper, ran on the CCF ticket.

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Fraser Bands Renew Request For Judicial Land Inquiry

A meeting of the Upper Stahlo and Lower Thompson tribes of B.C. at Katz on September 11 stressed the necessity of petitioning the Federal Government for a judicial inquiry into the lands of British Columbia.

Chaired by Oscar Peters who was assisted by Chief P. D. Peters and acting recording secretary Andy P. Alex, the meeting also "sincerely stressed the very great importance of co-operation and collective action by all tribes of British Columbia."

The meeting went on to state that "This is the opportunity we have long awaited. The Hon. J. Diefenbaker, Prime Minister of Canada, is the first to carry out the proclamation of that never-forgotten white Mother, the late Queen Victoria, that her ministers would respect and uphold the aboriginal rights of the Indians "as long as the sun shines, the grass grows, and the water flows..."

"Since the present federal government is the first to give us Native Indians the greatest opportunity to achieve some equitable settlement of our controversies, long overdue, it was sincerely urged by all speakers that we support that one particular political party, as all other parties in power have never done a thing for our Native people."

The meeting asked that all relevant documents and data be forwarded to the chairman, Oscar D. Peters, P.O. Box 116, Hope, B.C.

It was emphasized to all parents who are now sending their children to residential schools that they permit them to complete their schooling there. Chairman

Peters said that at these schools, "they are properly disciplined to the faith of obedience, religion, intelligence, and high standard of characteristic ideals, and will help those who will urge that these schools be maintained always."

Next meeting will take place Sunday, October 16, with time and place to be announced over radio station CHWK at Chilliwack, B.C.

The eleven chiefs, their councillors and respective Bands are in support of this meeting and Mr. Peters has expressed the hope that "all chiefs and their respective

councillors will respond and sign the petition which appeared in the last (September) issue of The Native Voice."

In calling the October 16 meeting, Oscar Peters also announces that Maisie Hurley, publisher of The Native Voice, will be featured guest.

Segregated Indians In School Sitdown

DUNN, N. Carolina. — Seven Indian children protesting the 70-mile daily round trip they have to make to a segregated school staged a sit-down August 31 at the all-white high school here.

Two of their relatives were arrested when they refused to leave the grounds.

The Indians sought admission to the all-white Dunn high school here because they currently are forced to travel out of the county to attend school.

Sheriff Wade Stewart said the arrested Indians would be booked for trespassing.

Police Chief A. A. Cobb, who was called to the school earlier, advised all the Indian children, members of several tribes, to leave the school. They obeyed.

During the sit-down, the Indians forced white students already registered to either stand or sit at desks with other students while the teachers tried to conduct classes.

Death of Three Hits Hope Band

The Native Voice joins the people of the Hope Band in expressing sorrow at the tragic passing of three of its young members, Wilfred P. Charlie, his wife Rose and Irvana R. John.

A car accident took the lives of the three, described by Oscar Peters as "hard workers and the backbone of social activities of the Hope Band." He particularly mentioned Irvana John who was "always the head caterer in all of our social affairs. It is a very severe loss to us all."

A meeting of the Upper Thompson and Lower Stahlo tribes at Katz on September 11 observed a minute of silence in memory of their passing the previous day.

Eastern Shawanee Band Adopts Father D. Conway

Father Daniel Conway is believed to be the first priest ever adopted into the Eastern Band of the Shawanee.

Details of his adoption were forwarded to The Native Voice by Ethel and John Reese, who operate the Que-Ma-Ho-Ning Trading Post in Stoystown, Pennsylvania.

Father Conway is of the Capuchin Order and he is from St. Fidelis Seminary, Harman, Pennsylvania. His adoption into the Eastern Band of Shawanee was performed at a ceremony on July 5 at the Shrine area adjoining the Trading Post.

The occasion, the Reeses state, was "our yearly get-together."

The Indian Memorial Shrine is dedicated to Kateri Tekakwitha, The Lily of the Mohawks, one of

the first Woodland Indians to adhere to the Christian faith. She is, the Reeses state "an example to this day, to the Indian World."

Adoption of Father Daniel Conway by the Eastern Band of the Shawanee was occasioned by his "interest in our white-Indian culture, our problems, and above all, our program to furnish needy Shawanee with clothing and medical supplies..."

A goodly number of the members of the Eastern Band of the Shawanee receive The Native Voice.

The Reeses report that "we shipped 1,400 pounds of clothing into three different states in one week. In this case, several shipments went to Indian missions and children's homes, as we did have an excess."

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Shades of Yesteryear In Reserve Road Policy

THE action of the British Columbia Government in bulling its way through Indian Reserves without advance arrangement with the people affected or their leaders is callous and deplorable.

We realize that Premier W. A. C. Bennett, Attorney General Robert Bonner and Highways Minister P. A. Gaglardi are accustomed to dealing in huge amounts of land. They have flagrantly disregarded the welfare of British Columbians by giving away vast tracts to foreign industrialists. Hence, possibly, their lack of concern when it is a mere four mile strip 200 feet wide cut through the private land of the northern Kitwangs.

This of course was the attitude which forced Canada's Indians onto reservations—a contempt for their rights and blatant theft of their land.

It is transparently obvious on the other hand that the B.C. government has an entirely different attitude when it deals with big provincial enterprises on the matter of access roads. It appears to be a case of relative strength and influence — Mr. Gaglardi apparently feels he can run his bulldozers not only over Native land but over the people's objections.

There is no good reason why the Highways Minister should not meet the Kitwanga representatives next month as originally promised. Failure to do so would be a further example of the attitude of the government toward British Columbia's Natives.

We can sympathize with the people of Kitwanga in their threats to close off the road through their Reserve and collect tolls.

In fact, were we in the same position, it is just a little more than likely we would be doing the same thing. Certainly, if we took the incident lying down, it would be in our tents pitched right in the middle of the roadway.

LETTERS FROM READERS

HE AGREES WITH JAMES HAYES

Editor, The Native Voice,
 Dear Friend:

I have been one of your readers for some time now. Would you please send my subscription to my new address in Huntington Park, California. O yes, one other thing. I will tell you who I am. I am half Cherokee. My mother's people came from Georgia. She is full blood. My grandfather's name was John Kid.

The reason I am writing this is I have been in show business for

some time. I was reading the July paper and the article by James Hayes, Geronimo's great-grandson. Could you please send me his address? I would very much like to write to him. I agree with everything he has to say in his article.

I really enjoy reading the Native Voice. I wish I could get it every day. Well, I will close for now. Will wait to hear from you.

(White Eyes)
 Bob Guthrie

CHIEF THUNDER DEAD IN U.S.

Windsor, Conn.

September 9, 1960

The Native Voice,

Dear Friends:

I have not had a chance to let you know about my husband, Chief Thunder, Winnebago Indian. He died June 26, 1960, after a long sickness at the Veterans' Hospital in Newington, Connecticut.

He was well-liked for his work among Scouts and in schools and sportsmen's shows.

He was buried with full military honors. He was a veteran of World War I.

He enjoyed your paper so very much.

Mrs. James White

PUBLISHER'S NOTE: We are saddened to hear of the death of our old friend and subscriber, Chief Thunder (James G. White). We extend our deepest sympathy to his widow and family on their sad loss.

Sen. Gladstone Honored As Top American Indian

SENATOR James Gladstone, Cardston, Alberta, Canada, was selected by the All American Indian Days committee as the outstanding American Indian for 1960. The award was conferred upon Gladstone during All American Indian Days last week by Gov. Joe Hickey.

Those who had the privilege to hear Senator Gladstone speak during the ceremony or who were fortunate enough to talk with him were most favorably impressed with the committee's choice. Not only does the biography of the Cardston Indian tell a story of great individual achievement, but also a life of devotion and faithful service to the welfare of the Indian people of North America.

In accepting the award, Senator Gladstone's comments clearly indicate both a human understanding of Indian life and deep insight into the problems which confront both Indians and the governments of the United States and Canada in assimilating the Red man into the economic affairs of the two nations.

"From conversations with my many friends from this country, I know that the Indians of Canada and the United States share common problems," Senator Gladstone explained, in accepting his honor.

"We are concerned about proper education for our children. We want them to learn how to make a good living in this fast-moving world. We want to hold onto our reservations and keep them for the people who can make a living from the land. And, most of all, we want to assure for our children a bright future in this America that once was ours."

"In both countries our governments must realize their obligation to our people. It will be many generations before anything resembling termination policy can work to the benefit of the Indians. Those who speak of ending government responsibility in a few years cannot fully understand the great change which must take place in our lives.

"Let us first have education and understanding. Then we can seriously consider our own responsibilities and those to our country."

These are the comments of a man who has given long and earnest study to the problems of the American Indian and those of his own country. They are the comments of a man who has attempted to delve deeply into both the aspects which pertain directly to Indian people and to the governments which have a duty to protect and promote the welfare of the tribes which once held title to the soil of both the United States and Canada.

The senator's standing in Canadian affairs, his devoted concern for the welfare of his own people, and his clearly apparent desire to see Indians assume a place of responsibility and service in both the United States and Canada should give strength and weight to his observations. They are worthy of careful analysis on the part of both Canadian officials and those who deal with Indian problems in the United States.

—Sheridan (Wyoming) Press



Demand Road Compensation

(Continued from Page 1)

stall toll gates and charge motorists using the road."

Free passage will be granted members of other Indian bands as well as to Kitwanga residents.

Native Indians carried a placard saying:

"Sorry to embarrass you, Mr. Gaglardi, but you haven't paid for this four miles of Indian reserve land."

The road to the Kitwanga ferry branches off Highway 16 about 160 miles east of Prince Rupert.

Harold Sinclair, Kitwanga Band Councillor, followed up the original threats with a letter September 17 to B.C. Premier Bennett asking him to direct it to Gaglardi. It declared:

"At the request of our Kitwanga Band membership, I recall the attention of the minister, that the investigation and negotiation meeting, held here at Kitwanga last spring was adjourned until the first week end of October, 1960, to which when it was agreed upon, that further negotiations will be made.

"Regarding the construction of highway, through Kitwanga Indian Reserve, No. 1 and 2, the road is miles long. Valuable soil, saw-log cedar poles, valuable jack-pine and birch timber for fuel were completely destroyed.

"It is the final wishes of our people that the Honorable Minister Mr. Gaglardi, come to the negotiation meeting himself, because the representatives, which he sent last spring, said they would have to refer back to the honorable minister, before they can give us further answers.

"Now our people are looking forward to further negotiations that was agreed upon last spring. First weekend of October, which would be, October 6 or 7, 1960 at 1:00 p.m. And we do hope that no further delays be made, since the month and date was definitely agreed upon last spring, with Mr. Gaglardi's representatives. Where as our Kitwanga Band membership have already recommended their demands, therefore we do hope that every justice considerations be given, and a satisfactory settlement reached."

Colorful Ceremony Marks Totem Gift to Training Ship

Many colorful ceremonies have taken place at Whale Island in Portsmouth over the many years the Naval training vessel HMS Excellent has been in existence but the one which took place July 28 was probably among the most colorful.

On that day, a totem pole presented to H.M.S. Excellent by the gunnery branch of the Royal Canadian Navy arrived and was set up on the lawn in front of the wardroom. The presentation ceremony was followed by, to stretch the point a little, a "potlatch."

Until a few years ago the gunnery training of officers and senior ratings of the Royal Canadian Navy was carried out in H.M.S. Excellent and when that navy reached a point in its development where it started to carry out all its gunnery training in Canada, it was thought appropriate to have some tangible recognition of the part Whale Island had played in the development of Canadian naval gunnery.

The response to an appeal made at the end of 1957 was widespread, money coming from the many serving and retired gunnery officers, ordnance artificers, gunnery instructors and first-class ratings who had trained at Whale Island.

CANADIAN IN FORM

Many suggestions were made as to the form the presentation should take. Silvered drill boots, a silver bell and the like were

considered, but the idea of a totem gained ground because it was Canadian in form and its symbolism could be very easily applied to the relationship between personnel of the two navies.

The totem is symbolic of associations between people, by blood descent, by affiliation, or adoption and Mungo Martin, chief of the Kwakiutl Indian tribes on the coast of British Columbia and Vancouver Island, was commissioned to carve a 25-foot pole. Internationally famous preserver of this dramatic art of his folk, he created the giant totem pole presented to Her Majesty the Queen on the occasion of the B.C. Centennial.

Capt. E. T. G. Madgwick, D.S.C., C.D., R.C.N., cut a ceremonial first chip from the pole in Thunderbird Park, Victoria, B.C., on May 1, 1959. The figures to be carved on the pole were in the best of Pacific Coast Indian traditions: a Thunderbird, a Killer Whale and a Speaker.

THE THUNDERBIRD

The Thunderbird: The mythological bird appears as an important character in the origin of several

Kwakiutl tribes, and was displayed frequently as a "family crest" on totem poles. Thunderbird lived on the snow-capped mountain peaks and descended to the sea to hunt Killer Whales. Lightning was attributed to the flashing of the terrible eyes and thunder to the beats of his wings. (There is a connection between lightning and the martyrdom of St. Barbara, patron of gunners, and thunder, of course, with gunfire.)

The Killer Whale: This figure also appears frequently on Kwakiutl totem poles and is derived from the actual animal, which is a small-toothed whale fairly abundant in British Columbia's coastal waters. The Killer Whale, like the Thunderbird, is a character in some of the Kwakiutl origin myths, and in this case represents the sea and its creatures.

A Speaker: This figure usually represents a man addressing an audience. He holds a staff denoting his authority. (Chief Martin carved the face in such a way as to represent a man giving orders—a man, as it were, training other men.)

People's likeness carved on totems were sometimes depicted with circular mouths—an appropriate symbol for a gunnery instructor. In essence, therefore, the pole

Our Best Wishes To Billy Cook

The many friends of "Bill" Cook, son of Mr. and Mrs. Reginald Cook of Alert Bay, B.C., will be happy to know of his favorable progress.

Billy met with a terrible accident on his fishing boat and for a time his condition was serious.

His dear young wife whom we all love has been with him constantly since his illness and we are very thankful to hear he is winning his fight back to health. We are all with you, Billy Boy.

— MAISIE

represents the two navies' common heritage of fighting over the seas, based firmly on the service rendered by the man in authority, the instructor.

LONG TIME LOOK AT LOG

For his elaborate art, Chief Martin has a simple technique: "I look at log—long time look at log. By and by see Whale. Then I cut off all that is not whale." He insisted that the totem be blessed in accordance with Indian rites and attended to this personally, naming it "Hosaqami."

This was the name given a totem by one of Mungo's ancestors. It implies that the owner is a man of integrity in his society, and that he keeps an exact account of his "potlatches" throughout the years. The totem is 25 feet four inches long and weighs 3,608 pounds.

There is also a heavy steel base

(Continued on Page 6)

Several Indian Tribes Represented on 'Excellent'

Several Canadian Tribes, including one from British Columbia are represented in the list of sailors from HMS Excellent who took part in a totem giving ceremony at Portsmouth, England, and later enjoyed a party given by Mr. Bernard Stanbury with Mrs. Mildred Valley Thornton of Vancouver also present.

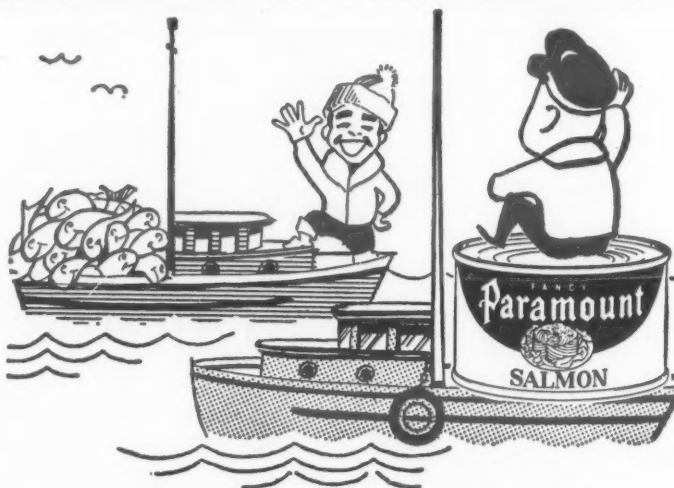
Following are the young men pictured on page one.

William Kinoshameg, 763 Lakeshore Drive, Sudbury, Ontario, Ottawa Tribe; W. Kweon Kong, Manitoulin Island, Ontario; Ottawa Tribe; Gordon A. McBryan, Monte Lake, British Columbia, Shuswap Tribe;

Charles Rabbitt, Sooney Indian Reserve, Morley, Alberta, Stoney Tribe; Frederick L. Jamieson, R.R. 2, Southwold, Ontario, Oneida Tribe; Erick Jamieson, R.R. 2, Southwold, Ontario, Oneida Tribe;

Gus Bisson, 128 Shaughnessy St., Sudbury, Ontario, Ojibway Tribe; Peter J. Jamieson, R.R. 2, Southwold, Ontario, Oneida Tribe; Dennis Timothy, R.R. 3, Bothwell, Ontario, Delaware Tribe;

Wilfred S. Beaver, R.R. 6, Hagerville, Ontario, Tuscarora Tribe of Six Nations; John McHugh, c/o Chief McHugh, Box 87, Gleichen, Alberta, Blackfoot Tribe; Hal Le-coy, Great Falls, Manitoba, Sau-teaux Tribe; A. B. Gus Bisson, "9" Mess, H.M.C.S. Bonaventure, Halifax, Nova Scotia, Micmac Tribe.



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HISTORY OF THE GIBSON RESERVE

• Presented here is the fifth instalment of a "History of the Gibson Reserve," prepared by Mr. Philip LaForce of Gibson Reserve, located near Bala, Ontario. Space limitations prevented its publication last month. Mr. LaForce kindly gave permission to THE NATIVE VOICE through Eastern Associate Editor Big White Owl to reprint this uniquely written work. In the words of Big White Owl, "The author's peculiar mode of expression sets this work aside from all others—it is history!"

That kept up while Mr. Cooke was an official. Each term is three years. In first place was called Gibson Watha Reserve. Watha, is meant hard maple. The hard maple was very heavy bush those days of early pioneer days.

Many years after 1881 the heavy snow falls every winter. In month of March they tap trees very good season at those times and still lots of snow.

The sap runs heavy every day for over month they make hundreds of pounds clear sugar and plenty syrup to use the year round.

In the first start they make a trough out of pine log cut in 3 foot length and split fairly half and hollowed out by axe purpose for it. The spiles was made out of cedar, 18 inches long a round chisel is made to shape the wood as the chisel is like, so they won't lose any sap, and used for boiling. Pot made of cast iron.

Early in the mornings they gather all the sap before the snow crust melts. All in the family joins the work. The hardwood bush was around their shanties so convenient.

The womens uses these maple

sugar for cooking berries and wild apples. In summer time the woman scrapes the sugar and puts on the cream and home made yellow bread for the kiddies also for grownups.

All these early pioneers have passed away in peace and gone for eternal rest.

GO back to 1895, as mentioned before how they clean the corn then to flour, the cake and twist buns.

The cakes is mixed with brown beans. Purpose for that, the twist buns may call, it is mixed with sliced apples and with corn flour dough and it is wrapped with the husk of a corn tied on each end, put in a steady boiling water.

In first put in goes down to bottom of the pot, when cooked comes on top, when cools off the mother unwraps the buns and slices them, could be used on cream, milk, maple syrup or maple sugar. A pure food for person and develops the body no one ever sick as it is pure as can be what they were eating day after day fresh meals every time.

The Indian arrival at chute in that time of day 3 p.m. that was the hardest of almost all the hardships they have had, was the womans that had the children some were only 6 months old, some were walking.

The tents put up in a hurry the ground is cold, the womans could not let their children on ground, some family had few dollars they were able to buy a few things the children to wear, but those that had no money them was the ones that had hardest times, some of the women had to cut up an old

blanket in narrow strips to wrap around the children's feet and yet they could not let their children down they carry them around when they are working around and they have to work too.

The few families were winterized at the chute are the ones that had the toughest hours and they still have the good courage to establish themselves in that following spring. Their fireplace was at the door of the tents, fire on all night to keep from freezing.

WHEN making their bread from yellow wheat flour they make the dough as same as making bread now days. They use an old time soda to get it to rise.

They have extra bonfire for this purpose when there is enough red hot coal they dig under the hot coal and place the dough for such a length of time when it is cooked, every day likes that until in the spring when they moved away from the river.

They to put up log shanties the next fall they almost had plenty of foot wear and plenty food, in summer time was over. Plenty of fish in any lakes Indian comes to. During towards the fall they salt down, some had smoked them. Still had the yellow wheat flour, for

many years past after 1881. The yellow flour was not much used when the white corn ripened in the fall. They made their own flour's then.

At those hours and days they had no coal oil nor lamps of any kind, women makes candles from the Chicago pork grease. It is lot of grease in it, as they were no thin meat on it, 4 and 5 inches of pure fat and the rind is quarter of inch thick, when they want a bigger light they make the candles bigger.

Then they were able to do some work at nights great many years they had put up those kind of a life.

(Continued Next Month)

Ceremony

(Continued from Page 5)

plate and everything associated with Hosaqami has been designed with a wary eye: to keep it as "sub-lieutenant-proof" as possible. The colors have been achieved with proper Indian pigmentation. Gunnery personnel of the East Coast have provided a large slab of Nova Scotia granite, carved as follows:

"THIS TOTEM POLE
HOSAQAMI
IS PRESENTED TO THE
OFFICERS AND MEN OF
H.M.S. EXCELLENT BY THE
OFFICERS AND MEN OF THE
GUNNERY BRANCH OF THE
ROYAL CANADIAN NAVY
IN COMMEMORATION AND
APPRECIATION OF A
HALF-CENTURY OF GOOD
COMRADESHIP AND
VALUABLE TRAINING
1910-1960."

Hosaqami was embarked on H.M. C.S. Kootenay, a destroyer escort of the Fifth Canadian Escort Squadron which, with the senior ship, H.M.C.S. Gatineau in company sailed from Halifax on July 20 for the United Kingdom. A small part of Whale Island "graduates", officers and men, accompanied the totem pole to England and the presentation was made by Cdr. John W. McDowall, C.D., R.C.N.

In addition, 13 sailors of Indian blood, dressed in their respective tribal costumes, formed the close escort from the ship to Whale Island.

The actual presentation was followed by a "potlatch" on the lawns with the gunnery element of H.M.S. Excellent, officers and men, providing roast pigs, hot dogs, and the like.

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Hurricane Donna Strikes

By Jimalee Burton

Florida Smoke Signals

Sarasota, Florida,
Sept. 17, 1960.

DEAR MAISIE:

Thank you for thinking of me. The sheriff's office brought your message. You are a real friend.

Hurricane Donna gave us an exciting experience. When evacuation orders came for the Keys, I went to the New Terrace Hotel on the mainland, the largest here and well built. All Friday night we

waited. All day Saturday. Many gathered in the great lobby, emotions tense, with transistor radios, awaiting the approach of the eye of Donna.

Lights went off, no water, flickering candlelight, lightning flashed, winds shrieking above the roar and strange cracking sounds. No one talked, all straining to catch reports, as different localities were hit, some levelled. We knew not what to expect.

Great was our relief when the report came: "The eye had passed." We were safe I will never forget. After awhile, flashlight in hand, I climbed eight flights to my room and sat in the dark listening to things sailing with the wind, banging against buildings. How thankful to be in this safe place.

I went to bed with the thought . . . To-nis-gah with my pretty aqua piano with roses and golden scrolls, with my paintings, and things I had collected in my travels were all in the bay. But I did not worry, I was more concerned about the retired people who had lost their homes. In one trailer park, the damage was 95 percent. It is terrible for them.

In the morning the sun was shining, streets being cleared. The bridges to Siesta Key were open. I had to see what had happened. About noon I took off for the Key. Hurricane Donna had left her tracks all over Sarasota. Houses unroofed, great trees down, debris everywhere. At my place, what a surprise! There stood To-nis-gah, studio and all, safe and sound. Trees fallen all around. Not a one hurt me.

Utilities were off three days here, some places more. Got my telephone today, and got connection with Venice. My other trailer is sitting like a little duck all safe,

while many others are turned over. The water was high there. Will go down soon and look it over.

No loss of life here. Warnings quickly cleared the Keys. Such an exodus of people. Fortunately, our destruction was by wind and rain. The terrific wind blew against the tide, otherwise the Keys would be nothing but sandy beaches, torn foundations and utter desolation, as happened in other places in Florida.

It was reported during the height of the wind some of the beaches and streams were almost dry from the force of the wind. The way the Children of Israel probably crossed the Red Sea.

Things are quickly getting back to normal, but there will be a lot of rebuilding.

Soon I will write you something of my meeting with the San Blas Indians. Such interesting people, and the cleanest people. They bathe several times a day. I bought some of their beautiful molas (shirts) all embroidered in their individual way.

May the winds of heaven blow softly on you and yours, and NOT like Donna. I love you always.

— JIMALEE



JIMALEE BURTON

Oklahoma Associate Editor of
The Native Voice

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Native Wins Job Rights

WINNIPEG — Discrimination against Indians in accommodation at the Grand Rapids hydroelectric development has been halted by the provincial government.

White workers arriving at the \$40 million project on the Saskatchewan river in northern Manitoba found accommodations reserved for them.

But many of the Indians and Metis — paying the same \$2.50 per day board and room rate as whites — had to sleep on the river banks.

After government officials stepped in, camp authorities changed their policy. They now ignore ethnic background in assigning quarters.

Extensive plans were announced at the last legislative session for a new deal in government-Indian relations. The Grand Rapids project amounts to a "put up or shut up" challenge.

The project is turning out to be more than just another big construction job. It now is an experiment by the provincial government to turn many of the benefits of such a project to the Indians and Metis as possible.

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Salmon Catches Down; Reader Offers Ideas

Kitwanga, Skeena River, B.C.
Maisie Hurley,
Publisher, The Native Voice.
Dear Maisie:

Now here are the main points which I would like to pass along to the fishery research board officials. In the past years of tagging salmon, the salmon don't reach where they'll spawn their eggs, then they went skinny and dead; also coho and steelhead the same thing too.

Now it is getting really poor all over. Reduction plants do the same with all salmon eggs, cooking them and spoiling them from getting new salmon.

Under all canneries, in long years past, the water was full of all kinds of baby fish; now we don't see it any more. Also this removal of waterfalls where they have their own access, like a person in the world lives for good developing, education and health. We can't give a fish bacon and eggs or look after them in the hospital, or we put a notice in the waters that all salmon enter their

way. "All salmon" have their aboriginal regulation in all states and provinces in waters according to our forefathers' history. Long before our white friends entered our Lord's lands, all nature had its own regulations which no man would train and take them to school out of these regulations.

I'm a fisherman and trapper and my late forefathers presented to me the true advice of all the above stated. Another thing counting fish going down at the rising waters in spring; these small, new salmon are hurt in the screen boxes through the swift waters and are completely dead after being counted by the fisheries research board. Each springtime of fishing season I fish, and I usually see a lot of dead small fish all along the Skeena River on the water shores and river banks. Their bodies are hurt from counting, which the fish didn't have in the past years.

Before this appears, now and then we are allowed two days a week to fish, so we will now be in debt with all fishing cannery operations in the Skeena River area for a number of seasons. But nevertheless, I wish all our Natives would be well incorporated and united so this will level up all our suffering. We won't look on our own person but the remaining will carry on for all the latest growing young ones.

Best wishes to all Native workers in solving our problems.

JAMES FOWLER.

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In Loving Memory Of Our Dear Margery

Old-timers of Vancouver are mourning the death of a beloved life-long friend, Mrs. Emily Margery Wade of Norgate Park, North Vancouver, daughter of the late Mr. and Mrs. F. C. Wade, K.C., a famous Vancouver couple.

A memorial service was held for dear Margery in the Church of England, Norgate Park, North Vancouver. The church was filled with sorrowing friends. As one of her old-time friends, I find it hard to collect my thoughts to write of the great sorrow we all feel at the loss of our dear beloved friend.

Margery had lived an interesting life, being the companion and assistant to her famous father, Mr. Fred C. Wade, K.C., a brilliant lawyer who was British Columbia agent-general in London.

Her mother was remembered as a charming hostess who gathered interesting people, poets, writers, explorers at the Wade home. Margery inherited her parents' charm and until her illness, her many friends loved to visit her at her home. I cannot continue; it hurts too much. All I know is that Margery has left us and that no one will ever fill the blank her passing has created in our lives. So I am asking Noel Robinson to carry on for me — he has always been a dear friend to us both.

— Maisie

Dear Maisie:

Margery comes of a widely known and esteemed family in Ontario, where she lived as a girl before her mother and father moved to Winnipeg. In a letter I received from a life-long friend of hers, since her death, Mrs. Phoebe Patrick of Victoria (who with her husband Gilbert had a happy visit with Margery at the latter's cottage in the Norgate settlement) Phoebe says: "I have known Margery since I was 15, and she was two, and when she often visited me. She was such a quaint, pretty child and so mentally alert and even then she was quite decided in her outlook." We shall miss her more than I can express.

Margery's father, the late Fred Wade, K.C., went into Dawson in the Yukon on foot over the Chilcot Pass shortly after the Gold Rush and became Crown prosecutor. A year or two later, Margery and her mother joined him there and at the age of 14, Margery drove her own team of huskies.

Some years later, the family moved from Winnipeg to Vancouver. The public career of her father is well known, how he founded The Vancouver Sun, toured Canada to raise money for the Wolfe statue which was erected at Greenwich near London and later became agent-general for British Columbia in London. There Margery was his right hand and also acted as hostess for her mother, though a most charming and handsome woman, and pianist who delighted guests with her interpretation of Gilbert and Sullivan on the piano at their spacious old home on Seton street, Hastings West, now demolished, found that public life did not appeal to her.

It was during her five years in London, and occasionally on the continent, that Margery added considerably to her list of close personal friends—for she had the gift of friendship in a marked degree—and upon returning to B.C. she

kept in regular correspondence with quite a number of them until she passed away, and often entertained those among them when they visited Vancouver.

It was as a result of her period in London and of the fact that her father had made possible the statue to Wolfe's memory that, when that statue was unveiled, Margery was invited to represent B.C. at the unveiling, an invitation she accepted, travelling from Vancouver for the purpose.

She was employed by the Vancouver Harbour Board for many years, and in this capacity, established and ran its excellent filing system.

Her flat on Cardero street, in the West End of Vancouver and of recent years her pretty cottage in Norgate, were treasure houses for the collection of literary, art, MSS, statuary and other rarities accumulated by her father and herself during their varied careers. She had a passion for meticulous segregation and annotation of all MSS and personal letters, a flair which remained with her to the end. She often presented to the city archives and the city museum material from this collection. One of her last acts in this respect was a collection of her valuable Yukon papers, which she gave to the museum.

I know, my dear Maisie, that your tribute to Margery will not be easy to write but it will be a labor of love.

Thank you, Noel.

— MAISIE

Native Girls Sold As Slaves in 1907

Two Indian girls, not yet 14 years of age, have been sold to the highest bidder in the open market at Alert Bay. The girls brought \$1,000 and \$700 each.

(Vancouver Province, August 28, 1907)

Job Problem

(Continued from Page 2)

with the idea of increasing their returns and also retaining the interest of the members in the club.

It is necessary for her to go into Parry Sound two or three days a week in connection with her duties and in the summer she uses a small outboard to take her across the bay, but in the winter she walks about two miles across the ice.

Her oldest son, 22, and six feet tall, works in town in the boat works. In the winter his main recreation is playing hockey with one of the northern teams. "I am very proud of my mother," he says, smiling down at her. "I think she makes a good chief."

Clad in dark maroon slacks and a white sweater, Mrs. Tabobondung referred again to her ambition as she hurried away to attend a meeting in the community hall. "If only I could get some work on the reserve for the men and some new houses for the young people. I would be so happy," she said. (Submitted by Big White Owl, eastern associate editor.)

Maisie Hurley and her patient in bed very good Maisie by her success October Mrs. recuper refusing She is thought dian lar umbia. Maisie seventy- vember wishes for a recovery.